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## Zion's Herald.

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### The Outlook.

In four States, at least, serious conflicts have arisen over election issues. Montana has two representative houses, Republican and Democratic, both of which are undertaking to pass laws. Colorado, too, has a dual legislature, with military and police guards, between whom there have already been bloody collisions. In Nebraska two men claim the governorship, and the incumbent of last year—Gov. Thayer—"held the fort" for eighty hours, refusing to surrender his office until health and reason broke down under the nervous strain. And here in Connecticut there are two governors and two sets of State officials, both claiming prerogatives, with a very serious doubt as to which party is entitled to them. Partisan feeling, of course, runs high when there is so much at stake, but provision is made for adjudication in such cases, and there should be no delay in resorting to it.

The "free coinage" bill which passed the Senate, and may possibly pass the House, has received the reprobation which it deserves from the newspaper press as a dangerous and uncalculated piece of legislation. The "pool" which is credited with the lobbying of this outrageous measure is to be investigated—but nothing will come of prying in this direction. The influence most potent in securing votes, should the bill pass the House, will not be the mine-owners, but the farmers. The shadow of the Alliance is felt in the House, and the Alliance is solidly for silver. The bill, if successful, will compel the United States to purchase silver at \$1.25 per ounce from whomsoever it may be offered, no matter what the market price may be. It will permit a "silver" man, at present rates, to carry \$2 cents worth of the metal to the treasury and receive in return a coined or legal-tender dollar; it will permit the silver pool in New York to unload its 12,000,000 ounces of bullion upon the treasury and pocket at least a cool \$2,800,000 by the transaction. All this would be bad enough, but the folly does not end here. "The silver craze," says the Brooklyn Standard Union, "has reached the phase of avowal that an 80 or 75 cent dollar is wanted. This would first smash the public credit, cause innumerable gold coin contracts, drive out gold as money, contract wages, confuse business, disorder industry, place us under embarrassing and harassing disadvantages in commerce, degrade our nation from the foremost to a secondary position."

The very natural resentment against the course pursued by Canada, with the sanction of the imperial government, in bringing a test case under the Bering Sea question before the United States Supreme Court, has taken shape in a resolution introduced into both houses of Congress, in which such course is declared to be "without precedent, and prejudicial to the comity of nations." The questions at issue are still under discussion by the ministerial representatives of the two countries. They are supposed to be entirely competent to settle them. It is, to say the least, an affront to the State Department for Lord Salisbury to countenance, without consultation, what is practically a change of venue. The Supreme Court judges have not yet decided whether or not they have jurisdiction in the case.

Trouble has been brewing in Chile for some time. President Balmaceda is charged with being dictatorial, and with endeavoring to force the election, as his own successor, of an unpopular friend of his—Senator Sanfuentes. He has had a good deal of difficulty with the Chilean Congress, opposing their ideas of a change in the method of elections, selecting a ministry which they refused to acknowledge, and for whom they would vote no supplies. He has recently been accused of tampering with the registration of voters. The revolt against his procedure, singularly enough, comes not from the people, nor from the army, but from a portion of the navy. The insurgents have blockaded several ports—EQUIQUE among the number, evidently with a view to cutting off from the government its source of largest income, the nitrate of soda tax. At last accounts active measures were being taken to repress the uprising.

Prof. Koch has divulged the secret of his curative lymph, but experts even are not much the wiser for the disclosure. It was hoped that the formula itself would be given, with such explicit directions as would enable it to be produced in this or any country. Instead of this the Professor has simply published the nature of the remedy and how he arrived at it—but this in itself is a revelation which fills even the non-professional mind with wonder. The discovery, it seems, is not a complex chemical compound, not a counteracting drug; nor is it an attenuated virus, or cultivated bacillus; nor is it a vaccine virus; it is, rather, an alkaloid remaining after the deadly bacteria have finished their work and

have been removed: the assumption being that if they were not removed they would perish or become inactive. This residue alkaloid is prepared by cultivating the tubercle bacilli in nutrient gelatine and glycerine until they cease to develop, and the gelatine is left in a state of partial decomposition. The action of this alkaloid upon affected human tissue is to increase artificially its necrotic condition, which would cut off the supplies for the bacilli. Further, "the tissue which had become necrotic over a large extent would decay and detach itself, and carry off and eject the enclosed bacilli." In other words, the fatal microbes would be starved out, or poisoned out—it is hard to tell which. Of the success and grandeur of the discovery there seems to be but little doubt. Prof. Virchow's expressions of distrust have been interpreted as rather a warning with reference to the selection of new cases for treatment than of doubt as to the efficacy of the remedy.

The Nicaragua Canal enterprise lags. It has had to contend all along with the distrust engendered by the failure of the Panama project. Moreover, a more careful estimate of the cost of the work proposed has raised the figures from \$85,000,000 to \$100,000,000. Partly to stimulate confidence, and partly as a desirable measure of national policy, a governmental guarantee of the funds for the construction of the Canal has found favor in the Senate; that is to say, the committee on Foreign Affairs of that body are unanimous in recommending that the charter of the company be amended by the addition of a section in which the company's bonds, principal and interest, to the amount of \$100,000,000 at 3 per cent, to run 100 years, shall be guaranteed by the United States government, 70 per cent of the same to be retained in the Treasury. Some scurrilous attacks have been made upon the managers of this enterprise for seeking a support which was flatly denied them two years ago when their charter was granted; but there is this to be said in their favor, that they have not inaugurated a wildcat scheme which can end only in defeat—the route proposed is perfectly feasible; and they have not been eager to float their bonds in foreign markets where their speedy sale might carry with them privileges which would prove a serious embarrassment to this country in future emergencies. They deserve to succeed. Says the New York Times: "The proposed guarantee attains a purpose that has been cherished by leading American statesmen for a generation. Commercially the completion of the canal reduces the length of the water route to San Francisco by 10,000 miles. It makes our 10,000 miles of Pacific coast line practically continuous with the Atlantic coast line. And for purposes of defense or for effecting a proper disposition of our naval forces it offers advantages that it would be sheer recklessness to ignore. It makes our navy doubly valuable because doubly effective. Canals that have only a commercial reason for their existence will be built by private capital if they are worth building. But it will hardly be denied by intelligent citizens of the United States that in return for this guarantee to a company that in all likelihood will carry on a very profitable business, enabling it to pay its debts without recourse to the federal treasury, the government obtains a guarantee of its own protection vastly more than any sum it binds itself conditionally to pay."

Now that the Indians have surrendered, and the work of disarming them is going on, it is well to be reminded, as we are by Commissioner Morgan in a recent address, that the Indians as a whole are by no means idle and worthless as they are supposed to be; that 185,000 out of the total number of 244,000 are self-supporting; that the civilizing processes of education are being applied to 10,000 Indian boys and girls, and might easily be extended so as to include the whole body of Indian youth; that the Indians are not generally addicted to drink; that they are peaceable if let alone and fairly dealt with; and that the Indian bureau is administered as honestly as any other department of the government. These are facts which come from a responsible source and need to be emphasized. Bishop Hare has also uttered a recent word on this same general topic. Many things could be done, he believes, to better the condition of the Indian. He thinks they should be paid for their land in money instead of beef and bacon and a suit of clothes. The whites look on the Indians who come to the agencies to get rations as paupers, notwithstanding the fact that the Indians are simply getting paid for valuable things that they had given up. There was a vast deal of shrinkage in rations, he said, whether by dishonesty or otherwise. The government agreed to furnish the Indians with so much beef. They sent to the agency beef 1,000 pounds to the head. The Indians got 100 pounds to the head. "Give the Indian silver dollars," he said, "pay him in Indian for his lands. With money he can start in business for himself. Pay them so much each month, and give them no rations. The solution of the Indian question lies in the treating of the Indian in every respect as a white man. Give him money, and let him have the use of it. If he wastes his first month's stipend and he suffers, it will teach him not to be so foolish again. Give him money."

### CHRISTIANITY versus ASCETICISM.

REV. DANIEL STEELE, D. D.

THE *Christian Witness* has twice fallen into the mistake of declaring that "the Methodist Discipline requires that the pastor shall take care that a fast be held in every society in his charge, on Friday preceding every quarterly conference." There is no such requirement in the Methodist Discipline. It was stricken out in 1888, as all Methodist editors should know. This error shows the progressive trend of Methodist opinion on this subject. The *Christian Witness* asserts that it "did not advocate stated, required fasting." It then proceeds to "speak of fasting without any reference to the frequency with which it is observed." This kind of fasting, therefore, without time limitations, is the "religious duty" of every Christian. In other words, God in the Holy Scriptures simply requires fasting. Let us see whether this is not

### An Impracticable Requirement.

Every command of God which requires a

certain condition of the body—not of the spirit—must have limitations in time in order to be practicable. When He enjoins religious rest, He sets metes and bounds, one day in seven. Without this limitation the law would be impracticable; some would not rest enough for bodily and spiritual health, and the class of persons born tired—a very large number—would rest all the time. Hence such a law would be negative, being inadequate to human needs because of its indefiniteness. It would be just so with such a law of fasting, for the question would arise: "How long must I abstain from food?" Answer: "As long as you please." "How often?" Answer: "Suit your own taste and convenience." Could such a law be enforced? If it could, of what benefit would it be? How does this timeless law of fasting differ from the purely voluntary fasting for which I am severely taken to task? The indefinite requirement would be utterly impracticable. The truly conscientious would starve themselves to death in order to be sure that they had met the divine demand. Those of less moral sense would fast once for a lifetime, and justify themselves by pleading the example of Christ; while those utterly destitute of religious scruples would not fast at all, excusing themselves by the plea that there is no proof that any one of the twelve apostles ever fasted in all their lives, though trained by the Great Teacher Himself to be the teachers and exemplars of Christianity.

We conclude, therefore, that if any fasting is required in God's Word, it is periodical, as the *Christian Witness* has attempted to show by its quotation of Lev. 23: 27-29: "Also on the tenth day of this seventh month there shall be a day of atonement . . . and ye shall afflict your souls . . . and ye shall do no work on that same day. . . . For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among the people." This is quoted to negative my assertion that fasting is commanded neither by the Pentateuch nor by the New Testament. The word is not found in our English version, nor does it occur in the Hebrew of the five books of Moses. The requirement, "afflict your souls," is purely spiritual—a humble penitence for sin as a requisite condition of receiving the benefit of the day of atonement. This spiritual exercise was distasteful to poor, weak, human nature, which is always finding substitutes in bodily afflictions for genuine repentance; and so the Hebrews very soon read fasting into the command to afflict their souls, just as backslidden Christians in the fifth century began to translate "repent" by "do penance," "put on a hair shirt, and go barefoot, and wear dirty clothes." Canon Farrar says: "Fasting was treated by the later Jews as representing a part of the duty of afflicting the soul (comp. Ps. 35: 13; Isa. 58: 3) on that day." Depravity prefers to scourge the body rather than lose its grip upon the soul. There is no fasting in Lev. 23. I say this in defence of the Divine character. The expositors simply give the meaning read into it by the rabbins. Every agnostic and atheist on earth will thank the *Christian Witness* for insisting that Jehovah threatened with death every sick person who took a spoonful of gruel in a certain annual twenty-four hours, every nursing mother who ate a morsel of bread, and every babe that drew a drop of milk from its mother's breast. That is not the God I worship, because He is not the "merciful and gracious" God of Moses. Only the impenitent and Sabbath-breakers are threatened with excision.

Moreover, if fasting is inculcated as a duty in the Mosaic law, Christ, who opens His commission by declaring that He came "not to destroy the law, but to fulfill," did break that law by His omission of this annual national fast. Says Coleman: "Our Saviour neglected the observance of those stated Jewish fasts, which had been superadded to the Mosaic law, to which the Pharisees paid scrupulous attention; and He represented such observances as inconsistent with the genius of His religion (Matt. 9: 14-18)." In my demand for proof-texts which command fasting, I am directed to pay some attention to Acts 13: 3; 14: 23; 2 Cor. 6: 5; 11: 27, where occur several instances of voluntary fasting, but no precept enjoining it as a duty. If, in his embarrassment, he had applied to me, I could have directed the *Christian Witness* to a command to fast discovered by a Bishop of the Methodist Episcopal Church, and elaborated in the *Methodist Quarterly* (1849, p. 208): "Secondly, they (the apostles) enjoined fasting on others, saying to husbands and wives, 'Give yourselves to fasting and prayer' (1 Cor. 7: 5)." This is one of the interpolated texts. (See R. V.) But even after the ascetics had fasted into the passage, it was only a concession out of which the Bishop evolved a command by the omission of the words, "that ye may." This man-made precept is at once a theological and h. m. liturgical curiosity worthy of a place in the same cabinet with Lorenzo Dow's famous text against the bows on the women's bonnets, "Top-not come down" (Matt. 24: 17); and, also, with the text of the preacher whose flock was troubled by proselyting immersionists, "Be not led away with divers" (2 Tim. 3: 6).

### The Eclipse of Asceticism.

Out of which it has taken thirteen centuries to emerge. The *Christian Witness* is in the penumbra still. ZION'S HERALD has gotten clear out. *Laws Deo!* This long eclipse is because the ascetics interpolated fasting in four texts of the Greek Testament. These so-called "glosses" occurred on this wise. Some monk in his cell wrote the words, "and fasting," on the margin of his MS. In several passages where the word "prayer" occurred. There was not fasting enough in the New Testament to suit him, and so he expressed his wish for more. After he died, his suc-

cessor, copying this MS., writes in the text the words found in the margin, thinking them an omission. It is only within a century that our scholars have had access to the MSS. written before the age of Christian asceticism, and discovered these corruptions of the sacred text. This has greatly revolutionized Christian thought on this subject. Many of the strong assertions of John Wesley would have been modified if he had lived in our day.

The divinity of the Gospel shines forth in the fact that it is not like rabbinical Judaism, a routine of 613 minute precepts, 248 positive and 365 negative, but one fundamental principle, love, working itself out under the liberty which attends the presence of the Spirit. If Christ had required fasting, there must have been inserted a code of limitations and a list of exemptions like that authorized by the pretended vicar of Christ. For we must suppose that Jesus Christ would be as thoughtful as Leo XIII. of the laborers, the feeble, and the nursing mothers. How such a code would disfigure the New Testament! It would wreck Christianity upon the rock of legalism.

I have long been of the opinion that Christ, in speaking of fasting in the absence of the bridegroom, referred, not to a long period, but to the point of time in which He should lie in the tomb. I find this sustained by so great a scholar as Meyer. Says Canon Farrar: "Most of the Fathers rightly explain the phrase as a reference to that brief time of anguish for the despairing church during which the mortal body of Christ lay dead in the sepulchre. It was in memory of that sad hour that, as St. Ignaceus tells us, the Lenten fast was commonly held in his church for one day, or for two days, or for forty hours. It was for other times to misunderstand so completely the meaning of the Gospel as to overlook the truth that Christ is in every sense nearer to, and more closely united with, the true church now, than He could be united with the disciples before the Comforter was sent, while they yet walked with Him by the Sea of Galilee" (John 16: 7).

I am kindly reminded of the pledge to "recommend fasting by precept and example," and am admonished that I "ought not to allow this pledge to stand." Well, I am doing my best to have the pledge removed from the Discipline, and I assure my brethren that if they will elect me to the next General Conference, I will do all in my power to secure this change. Meantime the inconsistency in my case is not so great as that of John Wesley, who, after he had three times subscribed to the 17th Article of the Church of England, "Of Predestination and Election," spent his whole life in declaring that "it represents the most holy God as worse than the devil, as both more false, more cruel, and more unjust" (Sermons, Vol. I., p. 488). Nevertheless, John Wesley is highly thought of in the *Christian Witness* office, although he was so illogical as to say "will betray" when he wished to smite Calvinism, and "shall fast" when he would strengthen asceticism, both verbs being in the future and denouncing the same translation, "will."

You ask me to explain "how Paul and Barnabas and other holy men kept up a ceremony which Christ laid on the shelf." Because of the lack of that liberal education which Christ gave the Twelve, sifting out their Jewish notions. Fasting, in the New Testament, seems to have been done only by Christians who had not listened to Christ's personal teaching. Barnabas may be an exception, but this is not certain. Four of the twelve apostles—James, Peter, John and Jude—wrote seven letters never hinting of fasting. Paul, under the influence of his early Pharisaic training, speaks of fasting as a personal habit, but never does he enjoin it upon others, either in his recorded sermons in the Acts, or in his ten epistles to churches, or in his three pastoral letters in which he enforces pastoral duties. The inspiring Spirit guarded him against this error. The scholars agree that his fasts were purely voluntary. There is no other Christian fasting in the New Testament except that of Paul and his associates, mentioned in the 13th and 14th chapters of Acts. Paul & Co. do all the Christian fasting. All the waiting and praying before Pentecost was done without fasting. Christ sends messages to the seven churches of Asia, commending their excellences and reproving their faults, but He says nothing of fasting. Nor does it appear that much value was attached to the practice in the age immediately succeeding the apostles. In the "Shepherd of Hermas" it is disparaged thus: "Nothing is done, nothing is gained, for virtue by bodily abstinence; rather so fast, that you do no wrong, and harbor no evil passion in your heart." He must have had the 58th chapter of Isaiah in mind. Hermas was acquainted with St. Paul (Rom. 16: 14).

In view of all these facts, I do not believe that any church has a Scriptural right to require fasting as a "religious duty." Hence I endorse the position of ZION'S HERALD "for substance of doctrine."

### THE CHRISTIAN CHURCH AND SOCIALISM.

REV. F. M. NORTH.

SECOND PART.

IT is the statement of a book now commanding a wide attention ("Lux Mundi," p. 183), in discussing the tendency since the Reformation to partial presentations of Christianity, that: "Men's views of the faith dwindled and became subjective and self-regarding, while the gulf was daily widened between things sacred and things secular; among which latter, art and science, and the whole political and social order, gradually came to be classed." This is true. The political economy of a century and more ago in Chris-

tian England recognized self-interest as the sole spring of human action, and the social ethics of the church were bad enough to require the reforms of Wilberforce and of Howard, and, in our own century, of Shaftesbury. Yet the very fact that these men and such as they were able by their personal power as "Christians in public affairs" to apply the ethics of the Gospel to wide reaches of human opinion and practice, is an evidence that it has not been left to this generation to discover that

### Christ has Something to do with Social Economics.

It was a Christian conviction which commanded the liberation of the slave, the relief of the prisoner, and justice to the poor. Yet it is only at this sunset hour of the nineteenth century that we have evidences of a genuine appreciation of this movement to declare "things secular" as "things sacred." Christian thought has deepened and widened, until now the seers—if not the whole church—understand three facts: 1. That every phase of human life is a concern of the church; as Dr. Abbott says in the *Arena*, "The object of Christianity is human welfare." 2. That this well-being is not a demand upon individuals alone, but upon the church as the formal expression and instrument of the Spirit of Christ. 3. That the problems are not those of Christian charity chiefly, but those of human justice. Prof. Ely says: "Christianity is primarily concerned with this world, and it is the mission of Christianity to bring to pass here a kingdom of righteousness and to rescue from the Evil One and redeem all our social relations." "When a man who has had no hand in getting his neighbor into trouble lends his aid in getting him out, that is charity. When an organized society relieves suffering which that society as a whole has caused, that is justice" (Prof. J. B. Clark). Thus while it is not true, as some one has alleged, that philanthropy has been the greatest hindrance to reform, it is one of the most hopeful of signs that "sweet charity" is ceasing to be the last resort of the oppressed and the chief virtue of the fortunate. A sterner arbiter between wealth and poverty, between labor and capital, between the masses and the classes, is at last recognized as presiding at the assize where human wretchedness seeks redress for its wrongs, and the church is beginning to acknowledge the jurisdiction of this court.

### Reversal of the Tendency to Ignore the Second Great Commandment.

We have many signs. Doubtless a central force is in the principles and practices of Frederick Denison Maurice, who with his friends dared to seek the Christian solution of problems which philanthropy failed to settle and statesmanship was reluctant to consider. This is not the place to discuss that profound thinker's theology, but the impression deepens that his conception of man's essential oneness to God, of which even sin could not rob him, and its companion truth that brotherhood is not an accident of society, but a primary condition of humanity, bringing to each man obligations which cannot be slighted without social disaster nor supplanted by the artificial relations of a false civilization even though it be called Christian, is a profound truth more and more clearly seen to be fundamental in all projects for the betterment of the race. This fact becomes patent when it is seen how thought leaders who are stimulating Christian enterprise to cope with social ills are, many of them, invigorated and directed by Maurice's ideas. For example, Mulford, Washington Gladden, Munger, Phillips Brooks, Lyman Abbott, in this country, and many in England who, through contact either with the "master" himself, as I think, Kingsley used to call him, or through his intellectual children, have learned to emphasize not only the voluntary fraternity, but the essential solidarity of humanity.

But other signs of this tendency multiply. The church is turning its face toward the industrial problems. The Pope has finished the draft of his encyclical on the social question—a paper awaited with eagerness both because of its basis in a long and painstaking consideration of carefully-collected memoranda from all parts of the world, and the somewhat radical conclusions to which, it is said, this masterful mind has come. The English church has its "Christian Social Union," with Dr. Westcott, Bishop of Durham, at its head. Its objects are: "First, to claim for Christian law the ultimate authority to rule social practice; second, to study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time; third, to present Christ in practical life as a living Master and King, an enemy of wrong and selfishness, the power of righteousness and love." In Germany the Social Democrats, the growth of whose numbers and influence is one of the astounding facts of modern political life—a party with 36 representatives in the Reichstag and a million and a half of voters—are not the only Socialists. Thirty years ago, nearly, Dr. Dollinger recommended that the church take a part in the socialistic movement—a suggestion put into practical form a few years later; and for a dozen years past there has been positive activity in the State Church, Pastor Todt declaring in his work on "Radical German Socialism" that the ideals of liberty, equality and fraternity are entirely Scriptural, and commending the socialistic demands for the abolition of private property and of the wage system and the establishment of a system of associated labor. Pastor Stocker, whose varied career as court preacher is familiar, has been the chief inspirer of a "Christian Socialist Working-man's" party. In America, beside the significant attention given now to sociological themes by portions of the religious press—a

late symptom in many instances, it must be admitted—the most impressive fact is the time devoted in recent sessions of the Evangelical Alliance to social questions, and the increasing earnestness and frequency with which in ecclesiastical gatherings the inquiry is urged, "What shall the church do for the masses?"

It is, further, worth noticing that it is not only Bellamy's Nationalism that excites a wide interest, but that Count Tolstoi's startling application of the literal Gospel to modern life has done something better than amuse Christian thinkers. George's discussion of "Progress and Poverty," with Dr. McGlynn's masterly defence of the "Single Tax" theory, Helen Campbell's revelation concerning the "Prisoners of Poverty," and Rili's recent disclosures of "How the Other Half Lives," the still remembered Shaftesbury legislation in England, the "Bitter Cry" and "In Darkest England," and the Parliamentary investigation of that infamous device for destroying souls at sixpence a piece—the sweating system—are all not only within the cognizance of the church, but when not the direct outcome of Christian influences, have found sympathetic response in the Christian heart. Within a few years, in both England and America, the efforts to systematize charity—the experiments in People's Palaces, Toybee Halls, College Settlements, Industrial Schools, and the like, while not all under the auspices of the church, are indirect products, for the most part, of Christian sentiment, and are the channels for Christian influence.

There is still another fact whose bearing upon this evidence of the church's awakening to the meaning of the second great commandment is of great importance. We have a new political economy. In it the conception of man as an incurably selfish machine gives place to that of man as a living soul. Its advocates, even when they deny Christ, urge the Christian's ethics under the name of "altruism," and many of its foremost teachers are treating social questions from the Gospel point of view. There are Christian colleges which present no more attractive courses than those in social and political science, and within twenty years the ideas and the influence of such men as Prof. Eli of Johns Hopkins, and Prof. Clark of Smith, will be reproduced a hundred-fold.

Such are some of the indications that the Christian Church is consciously adjusting itself to the new revelations of social need. What, now, of our own Methodist Church? It inherited from its founder a mission to the poor and the oppressed. Methodism was a social as well as a spiritual reformation. That quaint document we call the General Rules is

### Packed with the Seed Principles of a New Social Order.

The recruits to the early Methodist ministry were largely from the working classes. Negro laborers and German artisans, with scores of thousands of other wage-earners, make a large minority, if not a majority, of its membership. Its wealth is chiefly in the hands of those who have themselves been privates in the ranks of labor. Its career has been evangelistic; its spirit is humanitarian. If any organized body in the world to-day is prepared by its genius, experience and contacts to study social and industrial problems and apply the Gospel to their solution, it would seem to be the Methodist Episcopal Church. What is it doing with its opportunity? Its first broad humanitarian movement—if we except the educational work for the freedmen—is less than ten years old. Its colleges present few advantages for adequate study of the science of society. As far as can be learned, not one of its theological schools, where are trained the men whose very first hand-to-hand encounter with the world of their work will be with other men who hunger and toil and curse a social order which often denies them manhood's first right, gives any specific attention to the living problems of sociology. Indeed, of all the theological seminaries, Andover alone—if our information be correct—makes provision for courses in such vitally important subjects. Methodism awaits thought-leadership in these themes. The Episcopal address to the last General Conference contained a paragraph upon the labor question. To what committee was it referred? Who thought the subject sufficiently vital to have place in the discussions of the church's representatives? To which official paper of the church are we to direct thoughtful inquirers for some systematic, comprehensive and sympathetic consideration of the urgent questions of social economics? On the contrary, Methodism tolerates and approves a system of church management which practically excludes the poor, deepens the lines drawn by the caste-spirit of the world, withholds the millions which would unlock the secret of dealing with the "down-town" populations, and looks with suspicion upon men who assert that the "kingdom" for which Christ taught us to pray, will certainly not "come" until we help Him answer the other prayer which to millions of our fellow-men seems so necessary and so vain, "Give us this day our daily bread."

To those who rejoice in the splendid testimony of the Methodist Church against slavery and intemperance and ignorance, there must come an ardent hope, a genuine confidence, that its best thought and noblest enterprise may be consecrated to the restriction of the corporate wrong, the relief of the artificial inequalities, the rebuke of the selfish injustice, by which, through no defect of their own and contrary to the purpose of their Maker, human souls are trodden beneath the feet of the advancing armies of a civilization men call Christian.

In a word, Methodism has long been conscious of its mission to regenerate souls. Let it now realize, also, that God calls it to regenerate society.

Middletown, Conn.







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### BACK TO THE OLD HOME.

LANTA WILSON SMITH.

I visit once again familiar places,  
And revel in the scenes my heart holds dear;  
Fond memory supplies the absent faces,  
That laughter and life's happy morning here.  
How many times we roved along this river,  
Or roamed together through that shady dell!  
To-day this silence makes my lone heart quiver  
With pain that language has no power to tell.  
I seem to hear once more those voices singing,  
As slowly drifts the boat down the stream,  
Now loud and clear, some grand old chorus ringing,  
Then sweet and low as music in a dream.  
I hear as in a merry laughter pealing  
In joyous echoes over wood and hill,  
The exultant gladness of their hearts revealing,  
As tender glances make their pulses thrill.  
On that far hill, whose crones of glory  
Is one old hill with branches drooping low,  
Two youthful hearts repeated love's old story  
In that sweet summer-time so long ago.  
Their names upon the elm tree carved together,  
They left as symbols of undying love,  
But she has passed into the dim forever—  
Her name is graven on the book above.

Ah! some have died, and some are widely scattered;  
Some sing in gladness still, and others moan;  
Some of the idols worshiped here are shattered,  
Some have been false, so others walk alone.  
Oh, when I visit these familiar places,  
How long the heart is torn by yet, by-gone days!  
For voices kind, and forgotten faces,  
To cheer again earth's sorrow darkened ways!

### MIDWINTER STORM IN THE LAKE REGION.

Rises the wild, red dawn over the icicle-edges  
Of black, wet, cavernous rocks, sheeted and winter-  
scarred,  
And leaving of gray-green waves, foaming the ice-  
blocks and ledges,  
Into this region of death, sky-bound, solitude,  
buried.  
Turned to the cold kiss of dawn, gliding their weird,  
dark faces,  
Lift the cyclopean rocks, silent, motionless, bare;  
Where high on each jagged front, in deep-flooded,  
passionate traces  
The storm hath graven his madness, the night hath  
furrowed his care.  
Out of the far, gray skies comes the dread North with  
his blowing,  
That chills the warm blood in the veins, and cuts  
to the heart like ice.  
Quick as the fall of a leaf the lake-world is white with  
his snowing,  
Quick as the flash of a blade the waters are black  
with his hate.  
God pity the sad-fated vessels that over these waters  
are driven  
To meet the rude shock of his strength and shudder  
at blast of his breath!  
God pity the tempest-torn sailors, for here naught  
on wave or in heaven  
Is heard but the hate of the night, the merciless  
grinding of death!

—WILLIAM WILFRED CAMPBELL, in Dec. Century.

### THOUGHTS FOR THE THOUGHTFUL.

One of the most useless of all things is to  
take a deal of trouble in providing against  
dangers that never come. How many lay up  
riches which they never enjoy; to provide for  
exigencies that never happen; to prevent  
troubles that never come, sacrificing present  
comfort and enjoyment to guard against the  
wants of a period they may never live to  
see. — Jay.

We do not sail to glory in the salt sea of  
our own tears, but in the red sea of a Re-  
deemer's blood. "The cross of Christ is the  
key of paradise." We owe the life of our  
souls to the death of our Saviour. It was His  
going into the furnace which keeps us from  
the flames. Man lives by death; his natural  
life is preserved by the death of the creature,  
and his spiritual life by the death of the  
Redeemer. — William Secker.

We are born into the world with certain  
tendencies which come to us in a mysterious  
way, from heredity—from the results of the  
choices of others, that is, who have gone  
before us, and by which, from the laws of  
God's moral government, we are more or less  
influenced. There are men who talk as if this  
bound us in the grip of an iron necessity.  
There is plenty of extreme "Calvinism," of  
extreme "determinism," in human nature.  
But if a Christian learns anything he learns  
this—not only that there is a Father watch-  
ing him and guiding and caring for him, if he  
will be guided and cared for, but also that he  
can conquer the forces of natural tendency; that  
he can advance from what he seems to be evil  
to what he knows to be good; that grace  
"can cut off the entail of sin"; that high  
moral thoughts and principles can be acquired,  
cherished, incorporated into our fallen nature,  
and this through Christ, who is "the Way."  
—Canon Knox-Little.

If I could feel my hand, dear Lord, in Thine,  
And surely know  
That I was walking in the light divine  
Through woe or joy;

If I could hear Thy voice in accents sweet  
But plainly say,  
Thy guide my groping, wandering feet,  
"This is the way,"

I would so gladly walk therein; but now  
I cannot.  
Oh, give me, Lord, the faith to humbly bow  
And trust in Thee!

There is no faith in seeing. Were we led  
Like children here,  
And lifted over rock and river-bed,  
No care, no fear,

We should be useless in the busy throng,  
Life's work undone;  
Lord, make us brave and earnest, in faith strong,  
Till heaven is won!

—Sarah K. Bolton.

He who would be most like Christ, must  
pay the cost. If a furnace is needed to purify  
and brighten you, do not shirk the furnace.  
Patience is an admirable grace; but it is not  
often worn by those who walk on the  
sunny side of the street in silver slippers. It  
is usually the product of head-winds and hard  
fights—of crosses carried and of steep hills  
climbed on the road to heaven. "The fruit  
of your faith worketh patience." So it is  
with all the noblest traits of a robust, healthy  
and symmetrical character. No man is rocked  
into godliness in a hammock. Christ offers  
you no free ride to heaven in a cushioned  
parlor-car. John Bunyan sent his sturdy  
Pilgrim to the Celestial City on foot; and  
some pretty rough walking and hard conflicts  
did he encounter before the pearly portals  
welcomed him to the streets of flashing gold.  
His piety was self-denying, stalwart and  
uncompromising; he relied upon the still  
severities of duty, and was never coddled  
with confectioneries. Self-indulgence is the  
besetting sin of the times; but if you long to  
be a strong, athletic Christian you must count  
the cost. It will cost you the cutting-up of  
some old favorite sins by the roots, and the  
cutting-loose from some entangling alliances  
and some sharp set-to's with the tempter;  
it will cost you the submitting of your will to  
the will of Christ. — Dr. T. L. Ogilby.

There is one expression which is the hardest  
of all. The mind of a mourner has resolution  
enough to bear all present sorrow with a  
good measure of fortitude and resignation.  
But, in despite of himself, there falls over  
him suddenly a horrible sense of insecurity, a

misgiving as to everything that remains,  
against which he finds himself unable to make  
head. A parent loses a child; he fancies the  
other children will go soon. A man is  
betrayed by a partner; he doubts all mankind.  
Thus a stricken heart forebodes more strokes.  
It is no use to reason about this. Some of us  
have been all through that, and it comes to  
nothing. To dread another earthquake is  
painful; but the dread does not shake the  
planet. Yet this trial is unrelieved by any  
common methods of logic we can employ.  
No; the only way is to trust God. "In the  
fear of the Lord is strong confidence, and His  
children shall have a place of refuge." One  
may expect a new disclosure from God in  
any moment of new exigency. The disciples  
once asked Jesus, "Lord, how is it that Thou  
wilt manifest Thyself unto us, and not unto  
the world?" To this He made reply, "If a  
man love Me, he will keep My words; that  
is, if a man love Me, he will fear Me." Then  
He added: "And My Father will love him, and  
we will come unto him, and make our abode  
with him." Herein is the whole secret. In  
our trials there is made to us a disclosure of  
the immediate and near companionship of  
God. And the inner experience of comfort  
compensates for the outward circumstances  
giving pain. — Every Thursday.

### LASELL ROUND-THE-WORLD PARTY.

#### II.

#### From Japan.

PROFESSOR C. C. BRAGDON writes  
from Kyoto:

I am sitting in a leather-bottomed chair and  
writing at an American table with an American  
(stylish) pen, the best thing in the pen line ever  
invented (A. T. Cross & Co.).  
Our hotel is on the hillside. From the city below  
comes up a babel of sounds quite unlike Sunday.  
There is no Sunday in Japan proper. Government  
offices are closed because the foreigners will not  
work, and government schools are closed; but Japan  
shops are open, and work and play go on seven days  
alike. The noise comes from tea-houses—the res-  
taurants of the country—where, as evening closes in,  
many gather to make merry. "There is no God in  
Japan," is what my guide says when I ask him who  
it is they worship at the temples.

The sun has set (it is 5 o'clock and almost  
twilight), and a golden rim over the hills oppo-  
site, which is as beautiful in color as any in any  
spot. The sun paints all skies alike, I think.  
Strange that this people, who are full of art, have not  
learned more from his work. They never have any  
color in their skies, in pictures, so far as I have  
seen.

We attended service in English, this morning, in  
the library of the Doshisha, the largest mission  
school in Japan. I believe it is Presbyterian in con-  
trol. About fifty, mostly missionaries and families,  
were there, and the feeling was quite like home.  
We met Dr. Berry, who was in Aikuraidale for two  
winters. Six years ago, and shall visit the school to-  
morrow. Folks are not out of the world here, by  
any means. I don't yet see that the physical con-  
ditions of work are different from those in our own  
land, but the moral and spiritual conditions must try  
nerve and faith greatly. I haven't met any of the  
common people who like missionaries, and they say  
they have temples and worship and gods enough  
—why any?

We have had a perfect trip so far. I suspect parts  
of it will be far less pleasant and comfortable; but  
we came to take it as we find it.  
You have had the Centennial and lots of Method-  
ist glorifying of Methodism—I suppose it was  
sweet to Methodist ears—but now and then I feel as  
if there were too much lifting up of Methodism and  
Congregationalism, and too little of the Cross. Is so?

See here! It strikes me as likely to seem odd to a  
Japanese to have three theological schools among  
those who come to teach "one God, one faith, one  
baptism." Don't they have cause to suspect that all  
may be as nearly wrong as they are, if we can't  
agree among ourselves? I think if all missionary  
work could be *union* work, we'd show a better front.  
But how foolish it is for me, an observer only of  
days, to criticize! I find, however, several thinking  
men of the missionaries feel as I do. Did our au-  
thorities do wisely in insisting that Methodism must  
be separate; and that Methodist Episcopal must be  
separate from other denominations? These queries  
come up. An apparently intelligent Japanese said  
to me, "One of you teaches my son one way, an-  
other teaches my girl another way." Son and  
daughter happen to be in schools of different name  
and creed.

We have all been well and enjoyed Japan very  
much. Next Thursday we take a Japanese steamer  
for Shanghai, after a stay too short in this land of  
contradictions. We have found as good hotels, both  
Japanese and foreign, as those in the United States  
would average; have slept on American beds and  
Japanese beds, and used pillows of all kinds.  
These people seem to me gentle, obedient, hard-  
working, intelligent, and fully as *egotistical* as any  
Americans. They think they know about as much  
as the next. A composition by a student in our  
dormitory school in Tokyo eloquently says that  
Japan sits ready and competent to try all civiliza-  
tions, and the civilization of the future is to be Japan-  
ese. It sounded remarkably like a "Young America"  
composition with names changed.

Our school in Tokyo, by the way, seems to have  
done wonders in six years—fine buildings, fine men  
and women, fine position, and a growing work.

Here Prof. Bragdon hands his pen to Mrs.  
Dr. Merritt Bragdon, of Evanston, who con-  
cludes with a charming picture of the people  
and scenes in Japan:

We had many glimpses of the daily life of the  
people in their little unpainted, box-like homes of  
wood and paper, but the first person of experience of  
this sort of life when we went to stay at a prop-  
er Japanese inn at Nikko, a little town a hundred  
miles or so to the north of Tokyo, where are sit-  
uated the finest Buddhist temples in the world. Un-  
fortunately we reached the town in a driving rain,  
and as daylight was precious, we visited one of the  
temples before going to the hotel. Arrived at the  
latter, we were met at the door (or at what would be  
the door if there were any) by mine host, who  
bowed himself almost to the ground, and immedi-  
ately a smiling maid appeared, who removed our  
damp shoes and slipped comfortable fur slippers  
upon our feet. Whether this was done so much in  
deference to our comfort as out of consideration for  
the house might be a question, for the Japanese  
never wear their shoes in the house, and one of the  
funny sights is to see a row of wooden shoes of all  
sizes before the threshold, just as the inmates have  
left them on entering. Then we were suffered to en-  
ter the house, and ascending a stair-way found a  
cheerful sitting-room with a charcoal fire in a brazier  
about a foot square—fancy nice shivering mortals  
sitting over it. Soon a dinner was served us fit for a  
king—that is, for any reasonable king—of good  
home cooking, and we didn't have to eat with chop-  
sticks either (though we have had to since then), but  
had proper knives and forks, and all the accompan-  
iments of our dinner table at home. We were waited  
on by two deaf mutes, and never have we been better  
served in any country.

When our room was assigned us for the night, we  
found it to be much like the sitting-room. Three  
sides were formed with paper screens, two opposite  
sides of the translucent white paper which forms  
two sides of all Japanese rooms, and is the only way  
of admitting light. The fourth side was divided hori-  
zontally, and these screens, being drawn, disclosed  
two closets, the lower one intended for the reception  
of the bed during the daytime, and in the upper a  
lady of the land would keep her *kimono* and *obis*,  
and other articles of apparel. The floor was covered  
with straw matting padded about an inch and a half

thick, and in one corner was laid the bed, consisting  
of five comforters each one inch thick; over these the  
two sheets and another comforter as cover, while still  
another one rolled up formed a pillow. In addition  
to the bed, we had two chairs and a wash-stand; the  
latter was evidently foreign, from its get-up, and, be-  
sides, the Japanese usually perform their ablutions  
out of doors.

The excursion which had been planned for our  
first whole day at Nikko was a climb of ten miles up  
the mountain, to a beautiful lake, set like a gem in  
the bosom of the mountains, the lake itself being four  
thousand feet above sea level. We went in chairs—  
a mode of locomotion employed here where the roads  
are too steep for rickshaws. The chairs are comfort-  
able wicker ones, slung on two long bamboo poles,  
the poles being carried by four men, who rest the  
ends of them on their shoulders. The sensation of  
being hoisted into the air as the chair goes up is pec-  
uliar, but the sensation one experiences when the bear-  
ers start on their sort of jog trot is more than peculiar  
—it resembles more than anything else a succession  
of miniature earthquakes, indeed, in such rapid suc-  
cession that before one has fairly gathered oneself up  
from the effects of one shock, another one comes.  
Notwithstanding a week has passed since that expe-  
rience, we are still hunting for a shop where some  
oil compound or some other sovereign remedy for  
lame backs may be procured. But who will mind a  
little physical discomfort in the midst of such a feast  
of beauty as was spread out for us that day? Our  
way led up a rocky gorge by the side of a foaming  
torrent, and all that Switzerland could have promised  
us in the way of mountain and valley and waterfall  
and lake was granted in the charming Japanese val-  
ley and lovely lake of Chiu zen-ji, while the glories  
of our own autumn woods were dimmed by the brilli-  
ancy of the foliage. Nature seemed to have dipped  
her brush in such glowing colors and dashed it with  
such magical effect upon the mountain sides, that  
even the soul of an artistic American could not but  
be touched with it.

Now, I have quite neglected to describe the chief  
object of our trip to Nikko, namely, the great Bud-  
dhist temple; but they baffle description. I should  
not know where to begin; and, once begun, I could  
find no convenient place to leave off. They are not  
monarchs of architecture soaring into the sky, like  
the grand old English cathedrals; neither are they  
visions of airy beauty like that at Milan; but they  
are low-studded, massive buildings, with pagoda-  
shaped roofs, magnificent without, in all possible in-  
tricacies of wood-carving, and gaily painted, and glo-  
rious within, in lavishment of gold lacquer, and the  
softest and the artist's touch. Added to this, they  
are set amid the most beautiful surroundings that na-  
ture ever lent to add effect to the works of man's gen-  
ius, with the everlasting hills for a back-ground, and  
glad cryptomerias shading long avenues and sifting  
soft sunlight over lofty stairways, whose stone steps  
and massive stone balustrades are covered thickly  
with the loveliest green moss. Assuredly we proved  
the force of the Japanese saying that has passed into  
a proverb, "Until you have seen Nikko, do not say  
kekko"—grand or splendid.

### "FOR HIS SAKE, AND IN HIS NAME."

If some morning, sweet and clear,  
"Neath our windows, we should hear  
An on-forehead, but with gentle sleep,  
Let your hearts with gladness leap;  
'Tis the ending of the day,  
Christ, Himself, will come this way;  
Through the purple of the street,  
Make a pathway for His feet."

Then what running to and fro,  
In the homes of high and low;  
All our best things we would bring  
For the great King's welcoming;  
As gold and silver, and as kind as she can be,  
We would lay, with robe and tears,  
At His feet; each soul would cry,  
"Thou hast made me, here am I."

He would listen while we pray,  
And His fingers would be laid  
On our foreheads, but with pain;  
And as softly as the rain  
Falls on roses, would His touch  
Bless and heal us, and how much  
Through the purple of the street,  
We would whisper in His ears!

He would pity me and you,  
For He knows us through and through;  
In a world of fire and frosts,  
He has felt what living costs;  
As words, and as kind as she can be,  
Heal and help us, flesh and soul;  
He would answer, "Go thy way,  
Help the others, watch and pray."

Gladly, swiftly, we would go  
On His errands to and fro;  
To help the poor, the lame, the blind,  
To help others "In His Name."  
At His bidding, were more great  
Than to stand in royal state,  
Clad in purple fit for kings,  
At their proud revelings.

Though we stay at home, and wait  
For His coming, long and late,  
We shall never hear the cry,  
"But more loudly all the time,  
From all nations, every time,  
Comes a cry for greater light,  
Stronger helpers in the night."

There are answers to the cry—  
"Here am I—and I—and I—  
And the blind ones feel the light  
Flashing toward them through the night;  
In the deaf and deafened ears  
Ring the words of His years  
Which so weakly are told:  
Kind the people nearer God."

Where'er the sick and faint  
Bear their burdens, make their plaint,  
Where a stricken human soul  
Cries to God to make it whole,  
There the King's own children go,  
Seeking but His will to know,  
Pressing on through flood and flame,  
"For His sake, and in His Name."

—ELLEN M. H. GATES, in Silver Cross.

### CAMPBELL MEMORIAL.

CLARA M. CUSHMAN.

"Two hundred and fifty dollars for day-  
school building in Tsunhua. Ladies,  
who will take this?"

Silence.

"This is for Dr. Terry's day-school. Can  
we take it?"

"I don't see how we can. We have already  
given so much for North China"—and so it  
was "cut off," and word went back from our  
General Executive Committee of the W. F.  
M. S. across the waters; and just about this  
time the letters that have been so anxiously  
waited for are reaching Tsunhua, and our  
dear, faithful Doctor will read with a heavy  
heart the "no" to his modest request.

The only day-school for girls in all that  
great city! The mothers and grandmothers  
never saw a school-house for girls, and this  
is the only chance for their heathen girls—and  
we have said "No!"

But my heart could not join in that "no." I  
believe the Lord wants those girls to have  
a chance, and so I said: "It seems to me  
those girls ought to have that school. I will  
make a test by writing to a friend. If she  
responds, it shall be as a token that the Lord  
hath need of that house and desires me to go  
ahead!"

The letter was sent, and the answer came  
back: "I am only too glad to say yes to  
your proposition. I went into the study with  
your letter in my hand, and said, 'I want to  
read you a letter, my dear.' So he turned  
around from his desk, and with tears said,  
'Too bad! I said, 'What will you give her?'  
He replied, 'Twenty-five dollars.' I said, 'I  
will give ten.'"

The dew of heaven was on the fleece—the  
token was sure.

One hundred dollars has already been given,  
and so strengthened faith that the word has  
gone, "Buy your bricks, Doctor. It will all  
come."

In 1875 Letitia A. Campbell went from our  
New England Branch to Peking, gave three  
years of bravest, most faithful and efficient  
labor for her Chinese sisters, and then lay  
down and died for them. Her name is en-  
graved on many a loving, grateful heart.  
Would not this building be a beautiful and fit-  
ting memorial to her memory from our  
Branch? Shall we not call it

### The Campbell Memorial?

Are there not many who would esteem it a  
privilege to send me a contribution, and thus  
have a share in so worthy an object?

A woman lay dying in Tsunhua, a few  
months ago. Just before she went to meet  
her Lord she said: "Tell the ladies in Peking  
to keep on working. I will tell Jesus what  
they are doing for those girls."

In appreciation of our Doctor's faithful  
labor, in loving memory of her who gave her  
life, in pity for those Christless girls, in grati-  
tude to God who has blessed our lives with  
joy and beauty in our Christian New England,  
let us build and dedicate to His service the  
day-school building in Tsunhua!

1 Laurel St., Lynn, Mass.

### Our Girls.

#### HELEN'S TALENT.

IT was certainly a pretty room, and one  
might have considered the occupant  
happy in its possession. There seemed to be  
everything that the heart of a girl could  
wish, but the face, lying wearily against the  
down pillow of the great easy-chair, did not  
betoken, by any means, unalloyed satisfac-  
tion. She liked her pretty things; would  
have been miserable without them; but she  
had become accustomed to them; they were  
part of her life—among those negative bless-  
ings, in fact, for which we so often forget to  
be thankful. And there was nothing but  
weariness and dissatisfaction in the eyes  
which gazed into the brightly burning fire  
that stormy winter day.

The face brightened a little as a quick  
knock sounded at the door, and the girl  
looked around expectantly as, in obedience  
to her invitation, it was opened, and a bright,  
sunshiny face peeped in.

"O Kate, how good of you to come out in  
all this storm," she said, putting out her  
hand. "As usual, you are just at the right  
time, for I have a bad cold, and a fit of the  
blues."

"Then I am very glad that I came," said  
Kate, stooping to kiss the pretty, flushed  
face. "What a dismal combination! a cold,  
a fit of the blues, and alone! Where is your  
Aunt Nell, you poor, indignant little  
child?"

"She was obliged to go out this afternoon;  
but, Kate, you won't think me very wicked,  
will you? I do sometimes grow deadly tired  
of Aunt Nell. She is good to me, hastily,  
as good as gold, and as kind as she can be,  
—too kind, I sometimes think. Now to-day  
she has driven me almost mad, fussing over  
me. I know it sounds terribly ungrateful;  
but we have not a single idea in common;  
and, oh, Kate, I am so lonely, so lonely, I  
do not know what to do. Of course, papa  
and I love each other as much as two people  
can, but you know he is away all day."

I read, and go out, and try to forget, but  
once in a while, when times like this come, and  
I read in a good book, why then I grow de-  
perate. You see I am in a bad case, Kate,  
a thoroughly discontented girl, with everything  
to make her contented."

"But occupation," was Kate's mental re-  
sponse, but she did not say it. "Kate Stan-  
ton had learned that most valuable lesson  
the lesson of silence. For some moments she  
stood smoothing the soft hair of the hot fore-  
head, with a touch fairly comforting. It was  
wonderful what a way Kate had of imparting  
sympathy, and of letting one's sorrows with-  
out a word."

But, though Helen did not speak, her  
thoughts were busy, and finally, nodding  
her bright head, as though she had arrived at  
a satisfactory conclusion, she said, "I wish,  
Helen, that I knew some one with a good  
voice, willing to lend me one while."  
"I am sure," said Helen in a drawing tone,  
"you know some one with a 'delicious  
voice.'"

"You naughty mimic," said Kate, laugh-  
ing in spite of herself at the unmistakable  
tone; "poor Mrs. Langford!"  
"Poor Mrs. Langford," indeed! cried  
Helen, her eyes flashing. "Kate, that wron-  
d is a perfect toady! My dear Miss Stan-  
ton, in that same mocking tone, 'do sing  
for us; your voice is delicious; it is such  
a favor to hear you at our home.'"

"Indeed! I wonder how often I should be  
invited to her 'at home,' were it not for papa's  
money? It made my blood fairly boil to hear  
the tone she used to that pretty governess  
of hers the other evening; if it is the voice that  
I favor, I would rather have a voice that  
should be on the highest pinnacle, for hers is  
far beyond mine. Bah! I am weary of it all;  
a fine use to put a voice to, singing to some  
body; I am ashamed of myself every time I  
do it!"

"Will you sing for me, Helen?"

"What, now, Kate, at your next luncheon,  
or are you going to have a musical evening?  
Where do you want me to sing?"

"In jail," answered Kate quietly, at the  
same time giving a hasty glance about the  
beautiful room, and then at the dainty little  
figure in the great chair, as though calculat-  
ing the possible chances for success.

"What!" cried Helen, sitting bolt upright  
in her chair, and staring at Kate as though  
she thought her mad. "Did you say so?"  
"I said so," my dear Helen, and I mean it;  
but smooth your ruffled feathers, and I will  
explain." Mother goes there every week.  
Sometimes she reads to the prisoners, some-  
times she talks, or writes letters for them;  
and the white girls used to go with her to  
sing and play. They say that it is astonish-  
ing to see how fond the poor creatures are of  
it, and to hear them join in. Mother says she  
has seen the tears roll down their cheeks  
while singing, or listening to a hymn, which,  
perhaps, they learned as children. But the  
Whites have gone away, and mother has asked  
me to go with her next week to play, and to  
find some one who can sing. Will you go,  
Helen?" and Kate stepped to the little stool  
at her friend's feet, and looked coaxingly into  
the beautiful face above her.

"It was like Helen not to answer, though  
she had decided. The wind dashed the rain  
against the window panes, and roared about  
the house; inside the fire blazed and sparkled  
most cheerily, and the clock ticked away sev-  
eral minutes, but still Helen lay, her eyes on  
the dancing flames, her slender fingers lacing  
and unlacing themselves, thinking. The idea  
was so new, so unexpected, and she dreaded  
so to come into contact with misery or dis-  
tress of any kind. She had seen some prison-  
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## Review of the Week.

Tuesday, January 13.

The House votes to inquire into the silver pool.

The Scotch railroad strike is gaining fresh vigor.

Architects have begun work on the World's Fair buildings.

The Bering Sea seal question came up in the Supreme Court.

The Interstate Commerce law will be amended to allow limited pooling.

Emma Abbott's estate is divided up among churches and charitable institutions.

A town in Bosnia has been buried by an avalanche, and many persons killed.

Yesterday's tide at St. John, N. B., was the highest ever known there, and much damage was done.

A dispatch from Valparaiso says that the Chilean navy has revolted against President Balmaceda.

A storm made havoc along the coast, and freshets prevailed in New Jersey, Vermont and Connecticut.

The State Supreme Court of Massachusetts decides that towns have not the right to maintain electric light plants.

The New York Chamber of Commerce yesterday took adverse action on Secretary Windom's interconvertible bank plan, and also opposed the free coinage measure.

Wednesday, January 14.

The Connecticut Senate swears in a Democratic State government.

Mr. Moody began his noonday services in Tremont Temple yesterday.

Nine persons were drowned in attempting to cross the Seine on the ice.

Fire in Van Tassel's grain elevator, New York, caused a loss of \$300,000.

Captain Joseph B. Thomas, one of Boston's wealthiest and most highly esteemed citizens, died yesterday at his residence in Charlestown.

Senator Sherman made an able and eloquent presentation of the silver question in the Senate yesterday, in opposition to the silver men.

The Supreme Court decides the Harvard Bridge controversy in favor of Cambridge. The approaches to the bridge may be crossed at grade.

Five hundred Russian Hebrews, men, women and children, landed at Dover, Eng., Tuesday, with the intention of emigrating to the United States.

Ex-President Bartholomew, of the Charter Oak Life Insurance Co., returned from Canada, pleaded guilty to embezzlement of \$10,000, and was sentenced to a year in State prison.

The thaw which has set in on the Continent is likely to cause trouble. Much suffering resulted from the cold weather in Europe, especially at Antwerp, where 15,000 persons were deprived of employment temporarily.

Thursday, January 15.

Gold closed at Buenos Ayres at 336 per cent. premium.

Russia will suspend the anti-Semitic laws for three years.

The trial trip of the gunboat "Concord" is pronounced a success.

Senator Stanford has been re-elected by the California Legislature.

The late Mary Ann Morse, of Natick, left \$150,000 to found a hospital in that town.

Chinese pirates have recently plundered a steamer from Hong Kong and murdered some of the people on board.

The hostile savages have agreed to surrender. They will give up their guns and receive money for their weapons.

The Scotch strike continues to drag along wearily. All efforts to bring about a settlement of the trouble by mediation have failed.

The Senate, after many hours of debate, passed the Free Coinage bill adopted June 17, 1890, as a substitute for the Financial bill, and then decided to take up, by a vote of 33 to 33, the Election bill, the Vice President casting the deciding vote. The House passed the Army Appropriation bill.

Friday, January 16.

General S. V. Benet has been put on the retired list.

General Miles announces the end of the Indian war.

Professor Koch has made public the secret of his lymph.

"Black death" is taking off thousands of people in Asiatic Russia.

A Chilean blockade has been established from Iquique to Coquimbo.

The American Hobble, Spool & Shuttle Company organizes in Portland, Me.

A delegation of Sioux chiefs will visit Washington to discuss matters with the President.

George Westinghouse's counsel says that the electric company is the only one embarrassed.

Employees of the Bourne Mill, Fall River, will be paid, under the profit-sharing system, a semi-annual dividend of 2 1/2 per cent.

Dr. Jacob H. Gallinger was nominated to be United States Senator from New Hampshire, defeating Mr. Blair in the caucus by seventy-one votes.

Mr. Evans reopened the debate on the Elections bill. The free coinage bill was reported in the House and referred to the committee on coinage. A committee was appointed to investigate the silver pool.

Senator Dawes introduced a resolution yesterday looking to an investigation into the condition of the Indians, the cause of the late disturbance, and whether the care and control of the savages should be transferred to the War Department.

Saturday, January 17.

Anti-Parallels will form a national federation.

The Senate has an all night's session on the Elections bill.

Rebellion breaks out in the Argentine province of Entre Rios.

Mr. Lucy Wood, of Barre, Vt., celebrated her 100th birthday yesterday.

The Dobson Carpet Factory in a Philadelphia suburb was burned. Loss about \$700,000.

The tinplate industry in this country has already felt a tremendous impulse from the McKinley bill.

The House has passed a bill granting Gen. Banks a pension of \$150 per month, and \$50 per month to Gen. Sigel.

Mr. John H. Southworth, a wealthy paper manufacturer and generous giver to educational and charitable institutions, died in Springfield.

Secretary Tracy has refused to grant a court-martial in the case of Commander Relfer, who was reprimanded for his failure to protect Gen. Barrencia.

Monday, January 19.

The Senate's continuous session on the Elections bill lasted 30 hours.

George Bancroft, the historian, died in Washington, Saturday evening.

Gov. Thayer, of Nebraska, has lost his mind through nervous strain.

Two towns were recently destroyed by earthquake, in Algiers, and 50 persons killed.

The ice storm of Saturday interfered considerably with telephone, telegraph and electric car service.

Friends of civil service have a satisfactory interview with the President regarding the extension of the classified service.

Charles T. Condon, a well-known news paper man, author and magazine writer, died in New York, on Sunday, of heart disease.

One hundred and thirty knights Templars of Chicago each contributed a piece of his cuticle yesterday, to save the life of a brother Mason.

A negro of Lincoln, Neb., confesses that he murdered John Sheedy, the wealthy gambler, last Monday night, and says he was hired to do the deed by Sheedy's wife for \$30,000.

## THE CONFERENCE.

Further improvements are contemplated in coming months. God is abundantly blessing the labors of the young pastor, and the most pleasant relations exist between him and his people.

## New Bedford District.

At Middleboro, in the Central Baptist Church, on Jan. 6, the Plymouth County Neighborhood Convention was held. The two other Conventions of this vicinity were invited, thus making it a sort of union convention, which proved to be of more than usual interest and profit. The devotional exercises were very earnest, the singing being especially spiritual. The morning topic was, "What is the Practical Benefit of these Neighborhood Conventions?" One of the three appointed to open the discussion with fifteen-minute addresses was Rev. E. A. Hunt, of South Middleboro, who was not present because of illness. Those who followed were limited to five minutes each, and these included pastors and people, men and women, of the several denominations represented. The testimony to the practical benefit of these gatherings was strengthened by every one who spoke. The afternoon, after a praise-service, was given to an address upon "Revivals" by Rev. Wm. N. Brodbeck, D. D., of Boston. The address was a model as to form and delivery, and was rich in practical wisdom and spirituality.

At East Falmouth, beginning Dec. 28, the pastor, Rev. L. H. Massey, held extra services for two weeks, assisted by Rev. J. H. Buckley, of Cataumet (who did some excellent preaching for three evenings the first week), and Rev. M. B. Wilson and wife, of Wood's Hill. There were two conversions, several reclaimed, three joined the church on probation, and the church was greatly revived. The community seemed to be stirred with religious feeling. The pastor was generously remembered at Christmas and New Year's by his congregations.

At Long Plain, on Sunday, Jan. 11, Rev. Edward Williams, chaplain of the New Bedford Port Society, occupied the pulpit. He also administered the sacraments of baptism and the Lord's Supper, thus making the day one of unusual interest to our church there. Capt. Franklyn Howland occupied Bro. Williams' pulpit at the Bethel.

Plymouth Memorial Church is having good success with its course of entertainments.

Rev. W. J. Yates, of Fall River, First Church, is much improved in health, and hopes to be able to occupy his pulpit the remaining Sabbath of the Conference year. He is also booked for a lecture on Bermuda, where he spent some time not long ago, in the Plymouth Memorial Church course, which he expects to be able to deliver this month.

At Truro, on a recent Sabbath, five Portuguese joined the Methodist Sunday-school. Nor are they the first of this nationality who have attended that school.

At Wellfleet trouble has arisen over the insurance of church property, in which the pastor, Rev. C. S. Davis, and one who has for years been a prominent official, are especially involved. From reports in circulation the trouble seems to have come from some misunderstanding, and not from intentional wrong doing by any party. Let Paul's words to the Thessalonians, "Be patient towards all," be applied all around.

At Cataumet, Christmas evening, the Pocaquet People's Chapel Sunday-school joined the home school in a Christmas entertainment, which proved to be a very good one. The church was prettily decorated. Instead of a tree there was a snow-house, out of which, at the close of the entertainment, Santa Claus came and distributed his gifts. The pastor, Rev. J. H. Buckley, received \$24 in money and a nice lantern bearing his initials, and his wife a half dozen silver fruit-knives, besides other gifts to them and their children. During the week of prayer some tokens of interest among the unconverted cheered Bro. Buckley and his people.

The new People's Chapel at Pocasset, of which Bro. Buckley has also had charge, is finished. These names may confuse persons formerly, but not lately, acquainted in that neighborhood. What was Pocasset is now Cataumet, and Upper Pocasset is simply Pocasset.

Wellfleet is in a condition to report genuine prosperity. At every sacramental service promising young men and women are being received in full connection. Twenty-two have joined in full since the last report. The annual fair recently held was the greatest success it has been for years. A large attendance and a most enjoyable evening of literary and social entertainment left in the hands of the ladies over \$225, about one hundred dollars in excess of the amount received one year ago. The pastor and his wife, Rev. and Mrs. C. S. Davis, were most gratefully remembered on this occasion; a fine study rug was presented to the former, and Mrs. Davis received a beautiful quilt, which represented the handwork of every lady in the society. Notwithstanding the fact that the church has been compelled to part with over thirty of the active members of the Sunday-school during the last year, who have removed to the cities, yet the average attendance remains the best that it has been for years. A well-laden Christmas tree, an hour of entertainment in song and recitation given by the little ones, and a collation of cake and candy, were among the enjoyable features of Christmas Eve. The pastor was not forgotten, as a check for \$25 came to hand with Christmas greetings and best wishes of friends. The Epworth League is still efficiently prosecuting its work in the interest of the salvation of the young on Friday evenings, and has proved itself a most helpful agency for training Christian workers.

NEW HAMPSHIRE CONFERENCE.

Clairemont District. — "Mother of New Hampshire Methodism" is looking up, several persons having lately expressed an interest in the great salvation. Twelve have declared their purpose to become Christians at a little school-house appointment called "Hardscrabble." A will just now offered for probate gives quite a nice little property to this society. The quarterly conference asks for the pastor's return for the fourth year.

East Lempster and South Acworth have under advisement the question of the union of the two places as a circuit appointment for next year. With the meagre support possible for a pastor in either place, it seems advisable. Much of our rural work is so weakened by death and removals that we must unite or die, and that very soon.

Brundale is distressed by the removal of its second pastor in this year, who goes to work for the Y. M. C. A. in Massachusetts.

The first went to North Dakota in June. This little, live, heroic church, faint yet pur-

suing, needs a man of some experience, wisdom and grace to live and labor with them from now till the Conference meets in April.

Hudson is satisfied with the service of Bro. Fred Kellogg as a supply during the illness of their pastor, his father, and on the Christmas occasion testified their sympathy with the sick minister by the gift of a purse of \$40 to him and \$5 to Mrs. Kellogg. Bro. Kellogg hopes before long to resume his work.

There is a good interest in the special meetings at Keene. Several persons have started upon new lives.

G. W. N.

The church at Marlborough, in charge of Rev. J. W. Bean, is prosperous. Several have been baptized and have united with the church. A roll call of the members of the church was announced the last Sabbath in the year; 103 names were called, of which 40 responded, two of whom, Charles Smith and Sylvester T. Symonds, had been members of the Methodist Episcopal Church over half a century. Quite a number of the members reside in Troy and Harrisville. The Sunday-school has been reorganized under the rules of the Discipline. The school, under the superintendency of Bro. J. M. Richardson, is in a flourishing condition; some 40 volumes have recently been added to the library. A class-meeting is held every Sunday directly after the Sunday-school, led by Bro. E. P. Richardson. Through the efforts of the pastor, the subscription list for Zion's Herald has been considerably increased.

The work at Sunapee, Rev. R. T. Wolcott, pastor, is prosperous on all lines, with full meetings and a good spiritual interest all the time. A convention of all young people's societies for the county was held at this place, Dec. 11. There was a large number present, and excellent papers were presented full of valuable thoughts for Christian work. The pastor is happy and comfortable in a handsome coon-skin coat—a present from his people at Christmas. A brief pastoral letter was sent to all the people at the holiday time, announcing the meetings for the week of prayer and urging the attendance of all.

Union revival services are being arranged for in Claremont, to be held in February.

Rev. L. R. Danforth continues to push his work on the Goffstown charge. A course of lectures is being delivered at the Centre under the auspices of the Epworth League that are very helpful. Bros. LeGros, White, Wilkins and Turkington of our Conference have all been to the front, and gave excellent satisfaction. Bros. Byrne and Perkins are yet to come.

At Goffstown Village, where the new church has been built, there are excellent congregations and a good spiritual interest.

Dover District.

There is some religious interest at East Rochester, Rev. W. Woods, pastor. Souls are seeing and finding the Lord. The church suffers by the removal of "one of the best families from the place. Just before the snow came, the church building was thoroughly painted outside. All the bills were promptly paid. At the Christmas gathering the pastor and family were kindly remembered by the gift of about \$25 and a variety of useful articles. Last year they gave the pastor a gold watch; this year they gave him the chain.

Rev. A. E. Draper is the pastor at North Salem. At Christmas he was presented with the sum of \$60—\$29 being from the members of Rockingham Council, No. 2, Jr. O. U. A. M., and the rest from the ladies of the society. A cord of wood was also presented. An amusing feature was added to it. A lady offered to present him a barrel of flour on condition that fifteen young ladies be found who would draw it to the parsonage. They were found, and did the work amid the firing of cannon and the ringing of the church bell. A little bit of merriment for a country village!

At Salem Depot there is considerable revival interest. Four have been converted within a couple of weeks, besides a deepening life in the church. Meetings have been continued since the watch night service, at which Bro. Langford preached an excellent sermon. Some have been baptized and received into full connection.

Bro. White is to lecture in the course at Merrimacport and Hampton this month.

At Salem Centre a Roman Catholic woman was converted recently.

Concord District.

Warren. — Here nature has just now tenderly covered with her whitest sheet the fallen dust of Rev. G. C. Noyes, his native place, as elsewhere, he was a brother beloved. Pastor Mayo is in favor with the people. They wish him to continue to abide with them. Their Christmas gifts to him exceeded in money value \$25. Endowment fund about \$2,000. History preserved back to 1815.

Monroe and North Monroe. — Two neat churches are here, five miles apart. Some recent converts are reported. Bro. Langford is the only member of the Legislature who is a clergyman. His election, and a recent gift of \$80 on his fourteenth wedding anniversary, show the regard of the people. He has served one church five years, and the other eleven—the latter with interlun.

East Haverhill. — Here Bro. A. F. Pike bought up all the cider mills in the vicinity, and put them where they didn't make any cider last fall. A deepening religious life is apparent in this church. Pastor H. E. Allen is unanimously invited to remain under the shadow of old Mosslake. Endowment fund, \$1,000.

Moultonboro and East Sandwich. — These charges were supplied acceptably by Bro. Farmer, of the School of Theology, during the summer. After a brief interval Bro. Geo. M. Stiphen, of Maine, responding to a call published in the Herald, took this field, and in a few weeks won much favor, indicated by Christmas gifts to the value of \$75. A good portion of the sum was from East Sandwich, where there are several new converts, and where a church was organized by the presiding elder, Dec. 21. Wanted—Four more men like Bro. Stiphen. Address this correspondence.

Laconia. — Bro. Haynes, who was absent several weeks because of illness, is now at his post, with health much improved. Meanwhile Bro. Beaman and Bro. Shepard have gone, to return never. Much every way are they missed. Bro. A. P. Blouin has taken charge of the French Church. He brings excellent commendations covering fifteen years and from well-known pastors. His work needs much prayer, patience and pluck.

Penacook. — A ward in Concord, and flourishing. Bro. W. C. Bartlett, the pastor, rejoices over some new-born souls. He has been assisted by two evangelists from Boston. His Christmas presents were many and valuable. The Epworth League is prosperous, numbering nearly 100. Bro. H. Sherburne is the efficient president.

Tilton. — This is our educational centre, which is central in the associations and thoughts of many who have enjoyed the opportunities it affords. One hundred and fifty students are now in the Seminary. Dr. Knowles is not the invalid a recent paragraph in the Herald makes him. The day that appeared, this correspondent found him in the president's room, cheery and active. He is a little impeded by one foot just now.

Weirs. — The new waterworks, approved by the judgment of two chosen experts, the selectmen, and the chief of the fire department, were accepted, Dec. 26. Their cost is \$2,550. The hydrants throw a large stream 170 feet horizontally, and upward higher than the hotel. The town is expected to pay \$30 per annum for each hydrant. A sale of about a dozen lots has just been made by the Association. The church should be completed without longer delay. Let resident and visiting friends say so it shall be.

S. C. K.

## MAINE CONFERENCE.

Augusta District.

Snow-bound at home, Dec. 28—my first experience in two and one half years. Spent the day in Waterville. Four were at the altar Sunday evening. Several have lately been received on probation. Bro. Folsom is assisting the pastor this week—Jan. 11-18.

At Oakland the pastor's heart has been cheered. Two have lately experienced religion, and he has received a gold watch from his Sunday-school class.

Two have also risen for prayers at North Sidney.

Two have been reclaimed and one converted recently at Scotchegan.

Sister Mary Boshan, of Waterville, is assisting Bro. Laughton in special services at Bingham.

G. C. A.

Methodist Social Union. — A bright evening and a large gathering greeted the Union at their meeting on Monday evening. Hon. L. T. Jeffs presided. Grace was asked by Rev. W. N. Brodbeck, of Tremont St. After the usual collection, "Rock of Ages" was sung with fervor. A touching prayer was offered by Rev. F. O. Holman, of St. Paul, Minn. The reading of the records was followed by a generous list of members who by vote of the Union were added to the rapidly increasing membership. Ten new members were proposed for membership.

The committee on amending the constitution of the Union and formulating a report. The changes made were not radical, and affected simply the phraseology of the different articles and brought them into harmony with the altered condition of affairs.

Dr. Twombly, with a few prefatory remarks, submitted resolutions calling upon the executive committee to submit to the Union information with reference to the existence of other Social Unions in the country, and also to spread a knowledge of the work of this Union.

"My Faith Looks Up to Thee" was sung with that feeling and force peculiar to the meetings of the Union. The president briefly introduced Rev. Dr. J. W. Mendenhall, of the Methodist Review. Dr. Mendenhall extended his congratulations upon the magnificent success which had attended the Union. He announced as his subject, "The Reform of the Upper Classes." Tracing briefly the origin of English landlordism and its devastating consequences, he rapidly outlined the dividing causes which separated mankind into classes. He put in stirring form the real power for evil and danger inhering in the upper classes. The isolated cases of evil in the lower classes might be uncomfortable, but the powerful leverage exerted by the upper classes from the weakness of their influence was something to be watched and dreaded. Agnosticism and heresy came in for his animadversion, and he gave some finely-drawn distinctions between the views of different philosophical writers. The address bristled with keen thoughts and brilliant antitheses, was replete with thought and inspiration, and held the large company to the close.

Deserving Confidence. — There is no article which so richly deserves the entire confidence of the community as "Brown's Bronchial Trochies." Those suffering from Asthmatic and Bronchial Diseases, Coughs, and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of them; I began by thinking well of them, and I have also commended them to friends, and I have proved extremely serviceable."

The improvement in lamp burners for ornamental lamps the past season has effected a new claim to the home. Nothing is more important to preserve the eyes than proper light. Jones, McDufee & Stratton have an extensive lamp department where intending buyers will be able to solve their doubts if any exist.

The first look into a house, which should be the best, is usually the worst. The hall, poorly furnished, is anything but inviting. The time to start a hall reform is this very week. The reform should begin with a new hall stand. In another part of the paper is shown the hall stand you should purchase. It is offered by Paine's Furniture Co., 48 Canal Street, and is a very artistic and effective piece of hall furniture.

Does every bone in your body ache? Then bathe in Johnson's Anodyne Liniment; rub briskly.

If you want a pure soap that will not injure the clothes always use World Soap.

T. KINGSFORD & SON, Oswego, N. Y.

Kingsford's Oswego Corn Starch

Makes most delicious ICE CREAMS, PUDDINGS, BLANC MANGE, CUSTARDS, SOUPS, GRAVIES, ETC.

AS A FOOD FOR CHILDREN Kingsford's Corn Starch, when prepared with milk, has no equal; pure, wholesome, nourishing.

The great English authority on Food for Children, Prof. ALBERT H. HARRALL of London, author of "Food and its Administration" and "The Science of Nutrition," writes: "Kingsford's Corn Starch is a pure, nourishing and wholesome food, and when prepared with milk is invaluable for infants, children and invalids."

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L. P. HOLLANDER & CO. FIRST GRAND EXHIBITION OF OUR NEW COTTON FABRICS, French Figured Llamas AND Summer Silks.

Our own exclusive designs in

Scotch Ginghams, French Lawns and Batistes.

Entirely new Effects and Colorings in

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Our special Soft Fine Qualities in

FIGURED INDIA FOULARDS AND

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This really superb collection of

HIGH NOVELTY SUMMER GOODS exceeds in exquisite and artistic effects any former display by our house.

EVERYTHING marked at the

LOWEST MARKET PRICES.

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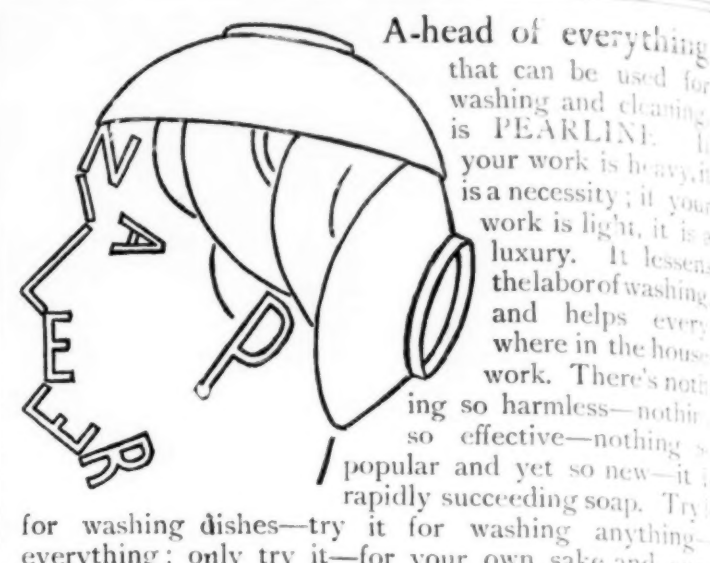
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